

[72 cont.]

101 and the Reef Islands (2) lying to the northeast, are included un-

2. Here, too, it seemed advantageous to group them together under this name and to drop the designations "Swallow Islands" and "Duff Islands."

der the name Santa Cruz Islands. Utupua, lying between Vanikoro and Ndeni, which belongs to the group geographically, is little known (3). Tihopia, which is not far to the east, is

[113]

3. Cf. Dillon, Voyage aux îles de la Mer du Sud [Voyage to the South Sea Islands], II, p. 286. Markham, The Cruise of the Rosario, pp. 167 f. Moresby, Discoveries and Surveys, p. 89.

197 completely Polynesian (4). By contrast the very fragmented lan-

[113]

4. Above all, Dillon, pp. 133 ff.
Dumont D'Urville, Voyage de l'Astrolabe, V, pp. 109 ff.

144 guages of Vanikoro and Ndeni prove to be non-Polynesian, more accurately belonging to the Melanesian group (5), just as physically

[113]

• [114]

[113]

5. Codrington, The Melanesian Languages, pp. 486 ff. Gaimard in D'Urville, pp. 338 ff.; also p. 217. Lesson, "Vanikoro et ses Habitants," Revue d'Anthropologie, V, pp. 257 f. (With the exception of the anthropological and linguistic data, he gives, on the whole, little that is not found in D'Urville, and what little there is often is somewhat summarily stated.) Cf. also Dalrymple, An historical collection of the Several Voyages and Discoveries in the South Pacific Ocean, I, p. 153, and Dillon, pp. 270, 292.

[72 cont.]

144 the population, with its predominantly dark skin and curly hair,
[73] contrasts with the Polynesians (1). To be sure, on Ndeni

1. Sainson in D'Urville, p. 355. Lesson
in Revue d'Anthropologie, V, pp. 254 ff.,
compares the Vanikorese particularly with
the New Caledonians. For Utupua, cf.
Moresby, p. 89.

there is also a light-skinned, straight-haired type (2), which

[113] 2. Carteret in Hawkesworth, An account
on the voyages undertaken by the order of
His present Majesty for making discoveries
in the Southern Hemisphere, I, pp. 348,
359. Labillardière, Relation du Voyage à
la Recherche de La Pérouse, II, p. 355.
Dillon, p. 311. Markham, p. 164. The
population of Ndeni, although essentially
limited to the coast, nevertheless seems
to be denser than that of Vanikoro, whose
total number Dillon, p. 276, and Quoy (in
D'Urville), p. 361, estimate at 1,000,
whereas D'Urville, p. 213, estimates it
at 1,200 to 1,500, while according to
Dillon, p. 170, the largest tribe did not
have more than 46 warriors. Cf. also the
numerous individual data in D'Urville,
pp. 150 ff., and Lesson, Revue d'Anthro-
pologie, V, p. 254.

197 seems to predominate on the Reef Islands. On individual islands
of this partial group, as on Nukapu, a Polynesian dialect pre-
dominates; others, such as Nufiloli, belong to Melanesia lin-
000 guistically (3). [Fig. 2 appears here.] In any case, culturally

3. Burney, A chronological history of the

1: Graebner--5 E-4 (no date) 1909 ON13 Santa Cruz ON13

[73 cont.]

3: Burney, *A chronological history of the voyages and discoveries in the South Sea or Pacific Ocean*, II, p. 290. (Burney rarely differs from Dalrymple; I therefore cite him only in such cases).

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Fig. 2. Man with ear, chest, and arm ornaments, with bleached or powdered hair. (G. Kùppers-Loosen Coll.)

D'Urville, p. 217. Markham,
pp. 66, 140 ff. Joest, Tagebuch
[Journal], pp. 54, 81.

[113]

In any case, culturally

the Reef Islands cannot at present be separated from Ndeni--
later a division of the individual islands may have to be made.
Nevertheless, by virtue of their not inconsiderable Polynesian
ethnographic elements, they naturally play an important rôle in the

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[75 cont.]

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lice are crushed between the teeth, but in an emergency all the hair is shaved off with shark teeth (Tagebuch, p. 54). The shark tooth in Edge-Partington, I, 159, No. 9, probably served for this and not for carving.

sometimes dye only half of it (3). Joest saw long hair only once,

3. Dalrymple, p. 78. Joest, ibid.

[265] on a man who was in mourning (4). Coote, however, speaks of

4. Joest in Baessler, p. 377.

long, curly plaits that were colored white and red (5). Boys up

[113
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5. Coote, Wanderings South and East, p. 158. (There is scarcely any new material in the later book by the same author, The Western Pacific, which in part corresponds word for word with the first.)

to the age of [76] eight to ten have their hair shaved with shark teeth, except for a comb of longer hair dyed red which is left standing along the center line (cf. the small child in Fig. 22) (1).

[114]

1. Joest in Baessler, p. 377. (Baessler's statements are based on a misunderstanding of passages in the Tagebuch, pp. 49 and 90.)

4/2

Combs are very rare and are made of small sticks tied together (Fig. 4, No. 1), the plate sometimes smeared with a gluey

[84 cont.]

301 what has already been described. The figures (Fig. 15) show necklaces and arm bands; one shows a double-pointed chest ornament that in technique apparently corresponds to the necklace illustrated in Figure 7. Among the women, too, one notes the chains of beads on the wrist. They seem to wear leg ornaments just as little as ear ornaments and as a rule, nose ornaments (5), or as the chest

5. Cf. above, p. 12.

291 disk and Trochus arm rings. Unlike boys, the girls are usually [85] clothed in earliest childhood (1). They, like all the women,

1. Joest in Baessler, p. 376.

[287] wear an apron of rather coarse bark cloth (Fig. 16), which is wound around the hips several times, like a skirt, and reaches almost to [301] the knees (2). They, too, wear the strings of small shell disks over

[113]

2. Joest, p. 378. Voyage de D'Entrecasteaux, envoyé à la Recherche de la Pérouse, I, pp. 378 f. Labillardière, p. 260. Dillon, p. 302. Figueroa, in Dalrymple, I, p. 194, has the women wearing woven material, which is probably erroneous.

• [114]

the apron as decoration; the specimen illustrated (Fig. 15) shows patterning at the ends by means of scattered groups of small black disks. Just as characteristic for the women as the tapa skirt is the [287] tapa cloth that they [Fig. 16 appears here] wear hanging over the [234] head and shoulders and with which they cover the face in the [600] presence of men (3). Unmarried girls apparently wear the hair

3. D'Entrecasteaux, p. 378. Joest in Baessler, pp. 378 (also ill.), 380. Dillon, p. 302. Berlin Museum VI 16179: headcloth, aāmbe, of bread-fruit bast; North Bay (Thilenius).

302 [85 cont.] *Unmarried girls apparently wear the hair short, whereas the married women let it grow bushy (Fig. 15).*

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[302] According to our reports, which, however, are not detailed, the clothing and ornaments of the Reef Islanders correspond completely with those of Ndeni. Only beards seem to have been more common in former times (4). In the essential things

4. Burney, p. 290. Coote, pp. 150, 154: nose ring, ear chains, apron of the men, Trochus arm rings (also Fig. 16), chest disk. According to him, however, the women there are also laden with ear chains. Markham, p. 145, also mentions ear rings and nose rings on Lomlom. Joest, Tagebuch, p. 90: hair bleached two different shades, but also Papuan wig; torn ear lobes.

the same applies for Vanikoro (5). In Dillon's description, al-

5. Dillon, pp. 292, 153. Beards infrequent according to Lesson in Revue d'Anthropologie, V, pp. 260 and 263 (a beard is worn, for example, by the priest-sovereign Moëmbe).

though it is based on an error of observation, the bark belt with the black [86] rattan spiral is clearly recognizable (1). His

[113] 1. Dillon, II, pp. 154, 275. Furthermore, D'Urville, Atlas, Pl. 178, 1; 185. Sainson in D'Urville, p. 355. Lesson in Revue d'Anthropologie, V, p. 263.

[114] statement that the three-foot long, one-foot wide apron of the men is also made of tapa, which contradicts D'Urville, is almost certainly likewise based on faulty observation (2);

[90 cont.]

342
[346] The Spanish reports do not say whether these two huts differed in shape from the others (1). In the more recent reports,

1. Dalrymple, p. 194. Burney, p. 168. The report about the existence of two-story huts must be regarded as trustworthy. It would only have been possible for Figueroa to have confused them with the pile houses of Isabel. Two-story houses occur frequently in New Guinea.

● [114]
Carteret, Coote, and Joest describe the bachelors' houses as rectangular (2). Dillon says the spirit houses and bachelors'

2. Carteret, p. 358. Coote, ill., p. 162. Joest in Baessler, p. 394. D'Entrecasteaux, p. 379, mentions only rectangular huts.

[124] houses are round, but he seems to be confused about the house types (3). [Fig. 20 appears here.] The shape of the dwelling

3. Dillon, p. 314. He maintains that the dwellings contain 40 to 50 persons each, which obviously refers to the bachelors' houses.

apparently differs in the various parts of the island; Markham and Joest describe them as round (4), whereas D'Entrecasteaux

4. Markham, p. 165. Joest in Baessler, p. 394.

mentions only rectangular huts, which, [91] according to Codrington's informants, formed the majority by far (1). The

[106 cont.]

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[396]

p. 277. D'Urville, p. 135. Wilson, p. 295. Only Coote, p. 151, expressly declares for Nufiloli and Pileni that they are not canoes made from a single trunk, but are built up out of parts, which, however, apparently refers to the large platform-construction.

which, however, is so narrow that, as far as the rowboats are concerned, the [107] rowers can only put one leg in front of the other and sit on the side edges. Accordingly, the cross-section is oval; the tips taper off keel-shaped below and are flattened on top and therefore have sharply protruding lateral edges. They slant upward slightly and have an ornamental longitudinal strip on the upper surface (1). On large boats the longitudinal slit

[531]

1. Labillardière, pp. 254 f. Dillon, p. 277. D'Urville, p. 135. Lesson, Revue d'Anthropologie, V, p. 286. Wilson, p. 295. The width of the boats is given as 50 cm. by Labillardière, p. 254; and as 15 inches by Wilson, p. 295; the width of the slit is given as ten cm. by Labillardière, and as six inches by Dillon. Moresby, p. 83, mentions the high, ornamented bowsprits of the war boats of the Duff Islands (?).

may be covered with boards during long sea journeys (2). Over

• [114]

2. Coote, p. 152. He is mistaken, however, in the assumption that cargo is stowed in the body of the boat. Cf. also Fig. 39 and 40, as well as D'Urville, Atlas, Pl. 161.

[135 cont.]

Captions for Figs. 59, 60, and 61.

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- Fig. 59. Dance club of deviant shape; semicircular cross-section with projecting base, which is on top in the illustration (Berlin VI 4548).
- Fig. 60. Rare club-decoration (Berlin VI 16200, Thilenius Coll., South Bay; name of club, mha).
- Fig. 61. Bows (R.-J.-M. 22194, 4289, and 4288, Oldman and Joest Coll.); 193, 182 1/2, and 187 cm. long. No. 1 curved slightly on the inner side, No. 3 curved as seen from outside, No. 2 curved wrong. No. 4 shows the shape of ends and the attachment of the cord. The lashing of the other fixed end of the cord is doubtful for all the specimens.

[136 cont.]

411
[232]
• [114]

Labillardière

mentions arrowheads of tortoise shell and ray spines (2). The

2. Labillardière, p. 259. Carteret, p. 359, mentions flint points, no doubt erroneously. Concerning the kind of arrows and their construction, cf. also: Dalrymple, p. 78; Sainson in D'Urville, p. 355; Lesson, *Revue d'Anthropologie*, V, pp. 365 f.; Coote, pp. 150, 158. The last named gives the length of the shaft as four to five feet; Carteret, p. 351, gives that of the entire arrow as four feet, four inches. Cf. also Edge-Partington, I, 157 and 158, Nos. 1 and 2 (157, Nos. 2, 3, and 4 represent rare forms, one of which has two small secondary points

[138 cont.]

726 More recent authors also give evidence concerning the courage
[15] of the Santa Cruz Islanders, who were in the habit of shooting
721 their arrows in volleys (5). According to Mendana, the villages

5. Carteret, p. 351. Markham,
p. 145.

[202] communicated at night by means of fire signals if danger
threatened; during the day boats traveled from place to place.
As the danger approached, all the members of the tribe brought
their possessions to the chief's village for safekeeping. Mendana
mentions that once 50 boats with hidden weapons assembled at
one place, apparently for a planned expedition against the
enemy (6). Shortly before the beginning of the battle, Markham

6. Dalrymple, p. 82.

reports, a warning cry sends the women into hiding in the bush.
A Homeric battle of words is the prelude to battle on Vanikoro.

726 During the fighting on Ndeni the opponents make as much noise
as possible, and each individual is in constant dance-like mo-
tion, which of course makes it considerably harder for the op-
ponent to hit him. In the battle described by Markham, which
727 lasted about half an hour, there were only two or three [139]
persons wounded, but from what has been said about the manner
of fighting and the courage of the natives, it can be assumed
that the battles are often bloodier (1). In Vanikoro the Teve

1. Markham, pp. 161 ff. D'Urville,
pp. 159, 172; 354 (Sainson). Markham,
p. 145, speaks of a war dance in Nukapu
before any kind of hostilities were begun.
The interpretation is doubtful, however.

people claimed that they killed nine men in a recent fight.
Mercy is not shown there during the fight; the wives and

[158 cont.]

121 worked out the characteristics and trends of culture history in general, with which those of the history of art must essentially coincide. The following is intended as a contribution to this task, and it will be seen that even now it actually brings certain problems in the history of style closer to solution.

Culture History

114 In an earlier investigation I came to the conclusion that the cultural conditions of southern New Ireland have not changed essentially since they were described by Le Maire and Schouten (3).

3. Stephan and Graebner, Neu-Mecklenburg, pp. 1f.

175 The first reports about Santa Cruz after the journeys of Mendana
178 and Quiros in 1595 and 1606 go back somewhat beyond that information, but here, too, there is essentially the same situation. The cultural picture of Santa Cruz, at least externally, as it was described in those old accounts and in the most recent ones, is essentially the same as today. To mention only one of the apparently most recent cultural items, Quiros already speaks of the loom (4). Even at that time the language betrays Polynesian

4. Cf. pp. 94 and 96.

influences, and the languages and somatic types seem to have had approximately the same distribution as today (5). The use

5. See pp. 2f. (Cf. the words for chief: "Taurike" and "Taliken," pp. 107 and 109.)

of betel, as well as that of bows and arrows, is clearly evident from Melanesian connections, and the construction of the arrows is apparently the same as it is today (6). Clothing and ornaments

/153 cont. /

000 enclosed in square brackets. I must
121 reserve the culture-historical conclusions that are to be drawn from the new material for a later occasion. My chief object here was to collect all the available and useful material about the cultural relations of the Santa Cruz Islands that has been published since Graebner's study in this publication, Vol. I, pp. 71 ff., or that I have become acquainted with from the literature and museums. The following general works should be mentioned: G. Lennier, Description de la Collection ethnographique océanienne qui offerte à la Ville du Havre, M. Le Mescam, Havre, 1896 (Pl. I-VI and Catalogue, pp. V ff., a totally inadequate listing, in part illustrated, of a comprehensive collection from the Santa Cruz Islands, especially from Vanikoro, which, with closer study, would probably add much to the ethnology of these islands, even though various objects have been erroneously attributed to them, such as the plaited mats, Pl. I, II, V, VI, which come from the Gilbert or the Marshall Islands -- cf. Cat., p. VIII -- and the bark cloth cover, Pl. II, which probably comes from the region of Wallis Island -- cf. Cat., p. VI, "Tapis des Wallis en fibres de Banian"); J. Girieud and H. Herrenschmidt, La Nouvelle-Calédonie, Rouen, 1898 (Reef or Swallow Islands, pp. 105 to 108;

/153 cont. /

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the vignettes accompanying this and the insignificant section, "Iles Santa Cruz," probably refer to objects of the New Hebrides but by no means to such of the Santa Cruz group); J. Jennings, "Notes on the Exhibition of an Ethnographical Collection from Santa Cruz etc.," JAI, XXVIII (1898), pp. 164f; W.C. O'Ferrall, Santa Cruz and the Reef Islands (The Melanesian Mission, Westminster, S.W.), and Fl. Coombe, Islands of Enchantment, London, 1911 (Nitendi, pp. 189-194, Reef or Swallow Islands, pp. 195-213, Vanikoro, p. 170; leans heavily on O'Ferrall, not on the work cited here, but on personal accounts and older mission reports); F. Speiser, Südsee, Urwald, Kannibalen /The South Seas, Virgin Forest, Cannibals/, Leipzig, 1913 (Nitendi, pp. 289-303). The pertinent passages in these publications have been referred to, as a rule, only where the material is new as compared to Graebner's work. I was unable to obtain the mission periodical used by Coombe, The Southern Cross Log. For photographs or drawings I am indebted to the heads of the ethnological museums in Budapest, Dresden, Leipzig, and Vienna. The organization of the new material went hand in hand with a re-examination of the old; what proved to be inaccurate in Graebner's study has been corrected. Foy.]

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I concluded a two-year study trip to the New Hebrides in 1911-12 with a visit to the Santa Cruz Islands. I spent six weeks at Graciosa Bay in Nitendi and lived there as the guest

/153 cont. /

- 114 of the planter, Mr. Matthews, for whose hospitality and generous help I wish to express my gratitude here. /154/ Very bad weather and other adverse circumstances prevented me from visiting the neighboring islands, so that I became closely acquainted only with the inhabitants of Graciosa Bay. Therefore the following [162] remarks [unless otherwise indicated] refer only to the population in and around Graciosa Bay, which, however, constitutes the greater part of the population of Nitendi.

- 121 The following is meant to be no more than a supplement to the excellent work by E. Graebner on the "Völkerkunde der Santa-Cruz-Inseln /Ethnography of the Santa Cruz Islands/," which appeared in the first volume of this publication. Naturally, every traveler sees somewhat different aspects of the culture of the same region, and thus I may be permitted to set down my few new observations which deal almost exclusively with the external life of the natives. I have also purposely refrained from [122] systematically examining the entire literature on the Santa Cruz Islands critically. I cannot refrain from expressing my admiration for the perceptiveness with which Mr. Graebner described a culture which he could, after all, know only from inanimate museum objects and from the literature.

- 114 Professor G. Thilenius was kind enough to let me use the notes which he made in June, 1898, on his journey through Graciosa Bay. I wish to express my thanks to him here.

My supplementary material is organized on the basis of Graebner's work (1).

1. Besides ethnographical material, a fairly large amount of anthropological material was brought back. This is to be worked up later.

- 101 In accordance with the English sea charts, I prefer to use the name Nitendi rather than Ndeni. The first form seems to be commonly used, and it seems advantageous to adhere to

/158 cont./

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Graebner makes the further mistake of believing that Fig. 22 (Ethn., I, p. 93) is verification of the hair crest for Nitendi. In the first place, it is just as likely to be a tuft of hair as a crest of hair; secondly, and most important, the photograph comes from Utupua, which Graebner overlooked. Likewise Figs. 21 and 23 prove to be photographs from Utupua, and 15, 39, and 40 are photographs from the Reef Islands, from which possibly 1, 2, 3, and 20 also come. Of all the photographic reproductions from the Küppers Collection (cf. Ethn., I, p. 71), only Fig. 19 is unquestionably a scene from Nitendi. Nevertheless, there may be a connection between wearing the hair in the crest and Coombe's statement, p. 176, that the men of Nitendi sometimes color their hair completely white, except for a longitudinal central strip which remains black.]

On the other hand, /159/ I was told that before the puberty rites of the boys, the hair is cut off except for four tufts, one on the forehead, two at the sides, and one on top of the head. In the course of several weeks four pigs are slaughtered, and for each pig a tuft of the boy's hair is cut off. When the /Fig. 2/ appears here/ last tuft is cut off, the boy may don the modesty cloth. Before that he either goes completely naked or wears only the bark belt (1). A sense of shame is immediately

1. [Ethn., I, p. 81.]

/161 cont. /

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[Fig. 4.] Chief from Nelua, Nitendi; in full regalia, the hair bound with patterned bark-cloth. (From photo. by Beattie, Hobart, in the possession of the R. -J. -M.)

301 the New Hebrides. Also the tuft of strips of a leaf cutis, Fig. 4, No. 3, is very doubtful (1). On the other hand, a prickly,

• [14]

1. [As far as I can figure out, the Santa Cruz collection made by Wilhelm Joest was received without original labels, and only on the

/161 cont./

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• [114]

basis of other circumstances, such as Joest's journals and other well-defined collections, can it be determined what belongs to it.

Dr. Speiser did not see the two ornamental tufts on Nitendi; his New Hebrides collection contains feather ornaments from western Malekula, which are in many respects related.]

[824] On the other hand, a Prickly yellow-leafed shrub (mini) is popular as a hair ornament (2).

2. [O'Ferrall, section "Mat Making" (= Coombe, plate accompanying p. 183).]

[824] Snail shells (cf. Fig. 2) and tufts of vegetable fiber (3) are often
[825]

3. Cf. Speiser, Südsee, Ill. 95, right.]

knotted into the hair.]

302
292 [Sometimes a wide piece of patterned or unpatterned bark cloth is wound around the hair, which usually forms a kind of cylindrical hat (Fig. 4) (4). For trips by sail there are also

4. [Dillon has already reported this custom on Nitendi (cf. Ethn., I, pp. 86 f.); the headpiece mentioned in the same work, p. 76, and illustrated in Edge-Partington and Heape, also belongs in the same category, even though it was supposed to consist of leaf material (cf. Dillon). See also F. de Tolna, Chez les Cannibales,

[113]

/166 cont./
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with Ethn., I, p. 86, footnote 5.]

291

[Sandals have been verified for the Reef Islands and Vanikoro (5).]

5. [Girleud and Herrenschmidt, p. 107; Lennier, Catalogue, p. VII. Dr. Speiser did not see sandals on either Nitendi or the New Hebrides. In connection with their occurrence on the Reef Islands and Vanikoro, the origin of the sandals from Santa Cruz illustrated in Ethn., I, p. 82, Fig. 12, is unquestionable.]

Besides the plaited belts (Ethn., I, p. 82, Fig. 13, No. 2) (6), there are very similar ones woven out of banana fibers (7).

6. [According to Speiser, Südsee, p. 291, they are worn over the bark belt with rattan spirals.]

7. [Sections of them are illustrated in Speiser AfA, new series, XII, p. 329, Fig. 18. See also O'Ferrall, section "Mat Making."]

Their length varies between 84 and 116 centimeters and the width between 3.5 and 6.2 centimeters. They are fringed at the ends. They are probably also worn only on festive occasions; at least I never saw a man adorned with such a belt (8).

• [14]

8. [It is very doubtful that the belt with bird skin pasted on it, illustrated in Ethn., I, p. 82,

/166 cont./

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[119]

Fig. 13, No. 4, belongs to the Santa Cruz Islands. Dr. Speiser did not see anything like it, and nothing corresponding to it or related to it is to be found in the literature; as an unnumbered specimen, it lacks any kind of original data.]

/167/ [The clothing of the men usually consists of an apron made out of white or patterned bark cloth and worn exactly like the woven aprons (Ethn., I, p. 83, Fig. 14) (1) (cf. Fig.

[53]

1. [According to Dr. Speiser, the woven aprons with patterns are worn every day, but they are rare in the illustrations available to me (cf. Fig. 4). They also occur on Utupua (cf. the original photograph in Ethn., I, p. 93, Fig. 22, and, on their origin, p. 10 above, footnote 2). The unpatterned ones are more common (cf., for example, Fig. 2) and are also documented for Vanikoro (Coombe, plate accompanying p. 170).]

1 (2). The same is true of the Reef Islands (3), Utupua (4).

2. [See also Speiser, Südsee, p. 291 and Ill. 93. Cf. F. de Tolna, Chez les Cannibales, p. 284.]

3. [Ethn., I, pp. 107 f., Fig. 39 and 40 (for the determination of their origin, see p. 10 above, footnote 2). O'Ferrall, various illustrations.]

/187 cont./

226
[227] snail shells are strung on one end, probably serving as sinkers, while the line itself runs out into two thin /Fig. 30 appears here/ ends to which a bait fish is probably tied (3). [By tossing out and

✓ 3. [According to Coombe, p. 173, a piece of raw pork. The remark by Speiser, Südsee, p. 297, about spider webs being tied on is, as he says, a mistake.]

• [114] drawing in the line the shark is lured into the noose, with the other end of which the boat is rowed to shore where the shark is brought up on land and its head bashed in with the shark club (4).

4. [Speiser, Südsee, p. 297. According to Coombe, p. 173, the shark, when it is exhausted, is pulled onto the outrigger while the boat is still in the water and is killed with the club (cf. also Joest in Baessler, p. 376).]

227 Besides square shark clubs (5), there are also some that are round

5. [Cf. Edge-Partington and Heape, I, 167, No. 3.]

in cross-section (Fig. 30).] /Fig. 31 appears here./

The floating weirs [Fig. 31] are very clever. /188/ They are funnel-shaped frames made of thorny vines, with the thorns on the inside and directed toward the tip of the funnel. This funnel is fastened to a wooden float. When a fish swims [226] into the funnel, its gills are caught on the thorns. These weir-baskets /Fig. 32 appears here/ are up to 30 centimeters long.

Besides the fish arrows with three points [as in Ethn., I, p. 106, Fig. 38], there are also some with four points [Fig.

[Text continues on p. 78--Analyst]

/191 cont. /

438
[548]

Nitendi men in order to rear them as village prostitutes, while the Reef Islanders obtain sago from their previously mentioned properties on Nitendi (7). It cannot be said that the natives

437

7. [See above, pp. 71 f.]

of Nitendi are more unpleasant in trading than the other primitive inhabitants of the South Seas. As a rule, they come to an agreement rather quickly, and a constant rise in prices seldom occurs.

436

Feather money (8) is the most important object of value.

• [114]

[113]

8. [Ethn., I, pp. 114 f. The statement there that various pieces of wood carving and other objects are fastened to the ends is an error; cf. Foy, Ethn., II, p. 145, footnote 9. In part this is a matter of reinforcements or packing for the rolls of money (in Edge-Partington and Heape, I, 165, No. 2, the meaning is not at all clear), in part amulets. Concerning the amulets that are packed in, each with special magical power, see also Jennings, JAI, XXVIII, p. 164. Edge-Partington and Heape, I, 163, No. 2, illustrate one specimen of the painted rectangular boards, which perhaps are only amulets, and I am showing two more specimens with interesting appendages here (Fig. 35). Two other similar boards are to be found in the Museum für Völkerkunde in Leipzig (Me 1093 and 1094). In the case of one specimen of feather money in the R.-J.-M., No. 30582 (Speiser Coll.), the ends are sewed

/205 cont. /

346

• [114]

Coombe's statement (p. 199) that in honor of departed spirits every boat that passes a spirit house on Matema lowers its sail is questionable.]

778

In a few of the men's houses, in small niches on the wall, I saw wooden statuettes [only one in each case], similar to Fig. 50 (4), which were regarded as sacred and which even I

4. [Cf. Ethn., I, pp. 151 f.]

was not permitted to touch. Fig. 50 is undoubtedly an imitation of such a statuette [or else the specimen had not yet been sanctified by any kind of ceremony (5)]. By the same token, the

[532]

5. [Speiser, Südsee, pp. 293, 299.]

carved and painted fish and birds (Figs. 51 and 51a) may also have a religious meaning, as is /206/ /Figs. 51 and 51a appear here/ indicated in Ethn., I, p. 149 (1). This is less probable

[524]

1. [There it was a question only of bird figures, as in Fig. 34.]

in the case of the carved and painted cuttlebones (Fig. 52) which seem to be merely toys (2). [On the alleged worship of the

2. [Ethn., I, p. 156.]

carved posts of the shaft above the fire area, see above, p. 48.] /207/ [So-called duka sticks (cf. Ethn., I, p. 148) from the Reef island Matema have been illustrated by Coombe (1), and,

[Text continues on p. 118--Analyst]

1. [Plate accompanying p. 197; cf. p. 199.]

/212 cont. /

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in the interior of a spirit house on Pileni. For achievements in ornamentation shown in the present work, cf. Figs. 5, 11, 13, 18, 23-25, 25a (in which No. 3 has very interesting ornamentation made up of square fields and dots), 35, 46, 49-51, 52, 55-58.]

[114]

When Graebner says that the Santa Cruz Islander does not achieve anything very satisfactory in plastic art, his opinion may be called a harsh one. Admittedly the reproduction of the human figure in Fig. 50 of this article is not perfect, but for primitives it is a commendable achievement. The human figures on the cuttlebone (cf. Fig. 52, No. 2) are likewise not very remarkable; on the other hand, the representation of a shark devouring a smaller fish (Fig. 52, No. 1) can be called almost perfect. And we find still better work in the carved and painted fish and birds (Figs. 51 and 51a) [of which only a few examples are shown here]. On the one hand, they are characteristic representations of a definite type, which are easily identified by the expert; on the other hand, they are stylized to the extent that individual forms are decoratively treated. The technical execution of some specimens (Figs. 51, No. 2, and 51a, No. 1) is perfect, and the whole object shows that the native has sensitive artistic feeling. One should note the decorative treatment of the comb and tail in Fig. 51a, No. 1. Other pieces (for example, Fig. 51, No. 1) are less carefully worked out; they are probably copies and made only to be sold.

It is remarkable that only human beings, birds, and fish are represented [in separate sculptures] (2). There are, of course,

2. [For representations of birds, cf. also Fig. 34 (boat decoration) and Fig. 58 (toy). Bird and fish also provide forms for all kinds of implements: the bird for dance clubs (see above, p. 122), wooden bowls

they, for the time being at least, prefer to go out to work for wages rather than to stay home as the older men do. As a result of this, it takes nearly forty pounds to pay for all the materials and services required for a single piece of new feather currency. This is roughly equivalent to over one year's net earnings in the labor lines of a plantation. In effect, feather currency is being priced off the currency market. In contrast to the binders, the bird catchers are eager to work for old rates, for the lack of production of currency has seen a marked rise in the bird population. Birds are abundant in areas close at hand, and they are easy to catch. To the catchers, this means they do not have to work as hard or long to snare the required number for an order as they formerly did.

Despite this financial crisis, feather currency continues to be an absolute necessity in normal social relations. Most men are unwilling to marry off their daughters without receiving bride prices paid in the conventional manner. Pig breeders, too, demand payment in feather currency for fine animals that are to be used in maturation ceremonies, and the same feelings are held by the many turtle fishermen and the shark fishermen who furnish the special meat for ceremonial occasions. Nowhere has the confidence in feather currency been undermined. In fact, just the opposite realization—that it is becoming increasingly valuable—is what is at the bottom of the shortage. Since the currency is perishable, it cannot be hoarded indefinitely and retained as a kind of special purpose heirloom, to be exchanged only on ceremonial occasions. If present trends continue, then it must eventually disappear, and its functions will be assumed by the use of Australian money.

If one were to look casually at this situation, without knowledge of the internal dynamics, this would appear to be a simple instance of diffusion. A case in which a new element—Australian money—is replacing an old element on a one-for-one basis. It might seem like a simple choice situation, exactly like many others created by acculturation—a case where the native is choosing one object in preference for another according to some utilitarian scheme of values. One could even argue that the replacement is a rational economic choice based on the knowledge that one is convertible to the other, and one has the more general usage; therefore the more general one will be chosen. The apparent choice makes economic sense, too, for Australian money is not perishable, it cannot depreciate with age, and it is easier to carry, to use, and to exchange. All of these utilities are indeed recognized, but they have not shaken the traditional confidence in the indigenous currency.

This apparently simple case of change is analogous to kinds of monetary crises our own society has experienced when, during the bimetallic era, the relative values of gold and silver got out of hand; when various paper moneys were issued on hard currencies; and when international exchange rates between currencies fluctuated. In these situations, people always hang on to the more valuable currency, creating a scarcity, and taking it off the market. It seems, then, that Gresham's Law and the Doctrine of Bimetallic Flows are as applicable to this primitive monetary system as they are to civilized systems.

Yale University

NOTES

1. Bohannon, Paul, "The Impact of Money on an African Subsistence Economy," *Journal of Economic History*, XIX, 491-503. 1959.
2. Field work in the Santa Cruz Group was carried out during 1958-60 as part of the Tri-Institutional Pacific Program (Bishop Museum, University of Hawaii, Yale University), supported by a grant from the Carnegie Corporation of New York.

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[May, 1935.

ROYAL ANTHROPOLOGICAL INSTITUTE: PROCEEDINGS.

Africa, North.

Caton-Thompson.

A Revision of Recent Research upon some Stone-Age Problems in North Africa. Summary of the Rivers Lecture by G. Caton-Thompson and illustrated by lantern slides, 9th April, 1935.

75 The prehistory of Kharga Oasis as established by three seasons' field work in the northern area, to be continued southwards, is used as a base from which to explore other current prehistoric problems in North Africa.

The position of the oasis in the eastern, most arid, part of the African desert belt, endows it with special value for determining increases of Pleistocene moisture, free from fluvial influences. Early Quaternary deposits of extreme aridity are noted. Nor does the distribution of flint tools suggest that, even in the Middle Palaeolithic maximum of moisture, man's movements were unfettered by abundant rainwater. On the depression floor, implements clung, even in that epoch, to the two areas of artesian mound-springs; elsewhere they are absent or scarce. Likewise on the scarp, tools crowd only in the localized regions of travertine formation, deposited largely by springs and seepage from the junction of an impermeable shale bed underlying the plateau limestone, in part by surface drainage. Nature's subterranean waterworks thus play a large part in prehistoric supply. Hence groups of surface implements found at points in the Libyan Desert and Sahara, days from water, demand investigation. Motoring and other parties who collect such tools without plotting their position, and rendering an account of the local hydrography (mound-springs may be denuded to desert level, and recognised by digging only) destroy evidence of untold potential value. Mound-springs seem certainly to occur in French North Africa.

The Upper Acheulean exhibits non-local peculiarities which link with Palestine (Umm el Qataf and level F. at Tabdin), and less strongly with assemblages from Tobessa. Nothing comparable is yet recorded from the Nile Valley, possibly owing to insufficient work.

An Acheuleo-Levallois phase is succeeded by two or three different facies of Levalloisian, whose relative position *inter se* is undetermined. Physiographical evidence for the age of Kharga Aterian culture assigns it to oncoming aridity, used as a convenient datum for Upper Palaeolithic distinction. Its typology suggests an archaic aspect, where tanged points are scarce, and the tanged end-scrapers and diminution in size which mark many Aterian groups in French N. Africa are absent.

Vaafrey's evidence for the relogation of Capsian culture to final Palaeolithic or Mesolithic times, will, if fully accepted, force a revision of ideas concerning Aurignacian origins in Western Europe and Kenya, and re-orient conceptions of authorship and date of desert pictographs.

The juxtaposition of Aterian and Iberomaurusian at north-westerly sites seems to indicate the survival of a debased Aterian into very 'late' times. Evidence for this is lacking in Kharga, but is inherently probable.

The creation of Aterian types by means of 'culture-contact' with a blade and burin group, often adduced also to explain Stillbay, Bambata and Sobilian eccentricities, will hardly bear examination in view of the apparent absence of a contemporary Capsian culture. Independently of this consideration, inherited tradition from the Upper Acheulean may, in Kharga, be more reasonably invoked. The Kharga Aterian is succeeded, unconformably, by a blade culture of Capsian affinities with microliths, querns, but no pottery. In spite of the presence of small uni- and bifacial tanged arrow-heads and leaf-shaped points, usually regarded as Neolithic farther west, it seems likely the period is Mesolithic, for it develops at other sites into a true Neolithic by the addition of axes, large concave-base arrow-heads of the Fayum A group, a macrolithic tool-bag and scraps of pottery—all absent in the presumed Capso-mesolithic-earlier group. It seems probable that later Aterian groups, yet to be discovered, will bridge the gap without further intermediary stages.

Notes on Red Feather Money from Santa Cruz, New Hebrides. Summary of a communication presented by H. G. Beasley, 30th April, 1935.

76 The first notice of this form of currency was by Codrington in 1881, since when some fourteen other writers have briefly recorded a few inaccurate notes. One writer states that they are war belts, and all copy Codrington in stating that the red feathers, which are an essential

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[Box 78-78]

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[114] feature, are derived from a paroquet. The writer has had the assistance of two local residents, who have kindly made enquiries over the last two years. Some twenty specimens are known to be preserved in museums, many of which are but poor examples of the original coils. It has been definitely ascertained that in the past no less than eleven distinct grades of this currency were recognized, the differences varying with the width of the coils, and the introduction of recognised quantities of feathers other than red, the lowest grade (of which none exist to-day) being composed entirely of black feathers.

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[1173] Whilst the native versions as to the conception of this currency definitely state that it is comparatively modern, it should be borne in mind that in view of the conservatism of the native mind, such a highly specialised example of technical effort must represent many generations of time. Whilst the method of manufacture, coupled with the recognised eleven grades of values, and the fact that only the bush people have this knowledge, all point to a state of affairs which must be of considerable antiquity. This is further strengthened by the multiplication of the various interests involved. First [463] are the people who only capture the birds and extract the feathers. Secondly there are the people who stick on the feathers to the plates, and lastly, those (invariably bush people) who work up the plates into the coils. The origin is therefore decidedly uncertain. The natives have, however, retained the name of the originator, and are emphatic that red feather money superseded shell currency. Shell money is still made and is produced as single strings packed in banana leaf bundles, whilst another form consists of broad belts made up of numerous strands of shell beads, examples of which are well known from the Carolines.

[171] There are no records obtainable to-day as to the origin of this remarkable currency, but examination of these coils does, however, reveal certain features, and the very obvious results indicate that they were originally body belts, a common form of personal ornament all over Melanesia, and proof [301] is established by a series of comparative examples. One may surmise even further, though without definite proof, that formerly the belt was a bark one on which the feathers were fixed direct, and as such belts become recognised commercial units, the desire to create similar belts of higher values became a form of economic necessity; so the loose band of feather work was evolved, which, however, still retained the original finish to the ends, and the cords for tying, and the original bark belt simply became the frame on which the feather belt was for convenience wound. Specimens of the currency, both in process of manufacture and the completed coil, with slides, were shown.

Handbook of African Tribes.

000 A meeting of the African group was held on the 9th April to consider the possibility of effecting co-operation between the Royal Anthropological Institute and the International Institute of African Languages and Cultures in regard to the *Handbook of African Tribes* contemplated by the latter. It was generally agreed that the *Handbook* is a very desirable undertaking and one which the Royal Anthropological Institute should actively support. It was resolved that the Council be recommended (1) to issue a circular, jointly with other interested Societies and Institutes, to its members advising them of the nature of the projected *Handbook* and inviting the assistance of all such as are in a position to render assistance; (2) to use the group as a nucleus of all activities concerned with the *Handbook*; that members be invited to enlist their names with the chairman of the group to form a panel of collaborators who may

be drawn upon when the schemes for the *Handbook* have made further progress.

As at present conceived, the *Handbook* will consist of three separate volumes under separate editors: (1) South Africa, including South West Africa, Portuguese East Africa, the two Rhodesias and Nyasaland; (2) East Africa, including North Africa, Tanganyika, Kenya, Uganda, Sudan, Abyssinia, the countries of the Eastern Horn, and North Africa; (3) West Africa.

It is earnestly requested that all Fellows, whether in Africa or not, who are able to help in this work, which it is estimated will occupy some three years, should communicate with the chairman of the African Group (c/o The Royal Anthropological Institute), who will put them in touch with the appropriate editors and suggest the lines along which their assistance will be most welcome. The organization of such a panel of volunteers appears to be the most effective way in which the Institute may co-operate in this project.

REVIEWS.

ARCHAEOLOGY.

Brannschitche und frühgeschichtliche Chronologie: I Indien; II Mittelamerika; III Kaperland und die Brannschitche; IV Griechenland. By Nils Åberg. 78 (Mnographica No. 18 Kungl. Vittensk.

Historisk och Antikvariska Akademiens, Stockholm's 1930-1933.

Dr. Åberg's new chronology of prehistoric Europe is noteworthy, firstly, as indicating the final overthrow of the inflated dates introduced by his